188 cont. / They are as good and as bad
771 Catholics as the Aymara, and the little church constructed in the
171 center of the village is the type which is prevalent on the high plateau. The pagan practices to which they are given seem to be the same as those of the Aymara.

776 The Pačamama, or "Earth-mother," is their principal
[171] divinity, as everywhere else on the high plateau. They also spoke to me about mal'ku and samiri although I was not able to obtain anything specific or any details about the cult rendered them. I noticed on the wall near the entry of all the huts a spot
[782] of blood, a reminder of the sacrifice which had been made to
342 the local spirit at the moment when the house was covered with its roof. A pile of potatoes which had just been grubbed up was
[782] surmounted with a straw cross, a bottle of alcohol, and some coca leaves; these were, no doubt, offerings made to the Pačamama.

782 An old Indian man dictated to me several of the prayers
539 addressed to this divinity on different occasions. She is spoken of as mal'ku, i.e., "chief," as in Chipaya. Here are the prayers:

Samtña Mal'kwa	pičnača	čal'tama.
Holy Divinity	come	let us offer up libation.

Tiča	ti koka	samtña	tača.
Here is	this coca	Holy One	I will give.

K^{w}išk'ina	koka	taki.
Potato	coca	I give.

Xuala (ρ)	tača	Samtña	Mal'ku.
Llama	I will give	Holy	Divinity.

773 Mythology. I was able to gather fragments of an old
[171] myth at Ancoaqui, of which I possess a more complete version which was narrated by the Čipaya. "In former times there was

/88 cont./
773 a cataclysm which annihilated all of humanity with the exception of the Uro. This explains why they speak a different language than the other Indians. Tiahuanacu and its church existed before the sun was created. They had been built by the Inca. When the sun appeared in the sky the church and Tiahuanacu melted." The vestiges of the old myth which 273 539 Betanzos (1) has preserved for us are recognizable here.

[113]

1. Betanzos (Juan Diez de), "Historia de los Incas y Conquista del Peru /History of the Incas and the Conquest of Peru/," Colección de libros y documentos referentes a la historia del Peru, (Lima, 1924), Vol. 8, second series, pp. 82-83.

Tuki	pača	(čamak tiempo)	šoñi	ekanštinnakčai
Former times		former times	people	have remained

toksanakaki	estansias	tiksi	ekanastkalačai
people of the others	"estancias"	they died	we have remained

nekstal	ti	čiaki	sisasučai.
then	this	language	we know.

157 /89/ Disposition. In disposition and nature the Uro are
[609] as sombre as the Aymara. A stranger who comes to visit them receives a cold and slightly hostile reception. To this ill-will is added the unhealthy rapacity shown by the Aymara and the Bolivians, besides the apathy and that heaviness of spirit which makes the Indian highlander frankly so odious. I am not, how- 155 648 ever, unaware of the causes of the mental atrophy of the Bolivian Indian; the Uro have not escaped the brutalities and exploitation of their Spanish masters, nor that of their even

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/394 cont./

directly with my informants was a constant source of difficulties and misunderstandings for me. The chief obstacle which I had to surmount, however, was of a psychological nature: the strength of inertia and the mental laziness of the Čipaya. They offer a deaf resistance to the investigator, composed both of indifference and obstinacy, which the handsomest gifts cannot conquer.

Evenings in their round huts, they are not accustomed to gather together to narrate stories, as do the natives of Chaco. As soon as their last meal has been taken, they roll themselves in their blankets, extinguish their wretched fire of taquia (dried excrement), and sleep heavily until morn. During the festivals they drink, pray, and chew their coca, but never succumb to the joys of conversation.

When I began my investigation of tales and myths, I received the unanimous response that no one in the village had known any for a long time. I was conducted to a blind, paralytic old man, the oldest man of the tribe, who recited the myth of the origin of the Čipaya to me, which I have transcribed below. All the efforts I subsequently made to draw other tales out of him collided with his ignorance, which I believe to have been real.

The few tales which I was able to note down were practically all dictated to me by the corregidor of Chipaya, a young man about 20 years old who, with another inhabitant of the village, had gone voluntarily to present himself at Oruro to do his military service there. He had come back with a few vague rudiments of Spanish, comical manners, and a high /395/ opinion of his ability and of himself. He was my best informant. I was not able to find out if the tales he dictated to me were previously known to him, or if he had gone to ask his father for them to win the large premium I had promised to those who would come and tell stories about men or animals to me. As will be realized these tales are very disjointed and incoherent and constitute reminiscences of episodes rather than continuous narratives. They are ancient Andean myths which have passed to the level of diverting anecdotes. I do not

/395 cont./ I do not

think that they must be considered as belonging to the Čipaya, and for two or three of them an Aymara origin is evident. It must be added that outside their language the Čipaya do not possess any original cultural element, and that they should be considered as an Aymara tribe which has more or less escaped Spanish influence.

These texts, the first to have been collected in the Čipaya dialect, are long enough to allow us to extract several grammatical rules from them. The information which they bring us on this point will be completed by the everyday phrases which will be published at the same time as my Uro-Čipaya dictionary. /The myths and texts, pp. 395-415, have been omitted in the translation; see the foreign text./

5:La Barre E-5 (1937-1938) 1946
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feed to the house spirits, and a cup of blood is presented with all kinds of offerings and decorations to the stuffed cat, which is kept in a corner. 782

The herds of each family are protected by a special samiri—a stuffed sheep buried ritually in a corral together with offerings of blood, herbs, and coca, and with a box containing images of sheep made of grease, mineral powders, flowers, sweets, and several other magical substances. 778 825

Whenever an animal is slaughtered for food, a short ceremony takes place with offerings of coca and chicha. The head is placed on an improvised altar decorated with flowers, on which they also place coca and the cupulas with the sacred mixture. The natives salute the head, offer it coca, and pour a few drops of chicha or alcohol in its honor. 231 782

After shearing the llamas and sheep, the *Chipaya* make libations on the wool and offer coca and chicha to small clay images of sheep and llamas. These images are also deposited on Christmas Eve on the church's main altar. 236 782 532

Shamanism.—Certain diseases attributed to supernatural causes are treated by the *yatiri*. He makes the usual libations and offerings, and kills a sheep by pulling out its heart, which is placed on the ailing region of the patient's body. 755 756 [753]

Divination is practised by the examination of a bunch of coca leaves. 787

FOLKLORE

Chipaya folklore is essentially the same as that of the *Aymara*. The tales collected by *Métraux* (1935 c, pp. 395–415) deal with the misfortunes of Fox, the trickster, who is fooled by Condor and Duck. The motifs of the magic pregnancy and of the miraculous recognition of the unknown father which form part of the myth of Coniraya, recorded by Francisco Davila, in Huarochiri, occur also in a *Chipaya* tale. Other elements of the same tale show close relationship with *Chiriguano* folklore. The *Chipaya* represent themselves as the last survivors of the chullpa people who have been exterminated by the Sun, an obvious survival of the myth of the destruction of mankind as told in the ancient Andean mythology. 538 [171] 793

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Bertonio, 1879 b; Bristow, 1890; Chamberlain, 1910; Créqui-Montfort and Rivet, 1925–27; Ehrenreich, 1905; Forbes, 1870; La Barre, 1941; La Grasserie, 1894; Latcham, 1910; Métraux, 1934 c, 1935 b, 1935 c, 1936 a, 1936 b, 1936 c; Ore, 1607; Polo, 1901; Posnansky, 1934; Rivet, 1925–27; Uhle, 1896; Vásquez de Espinosa, 1942. 113

8:Fain T-8 (ca.1954) 1965
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of information: "the Incas refused to teach them the sun-worship, being content to receive a tribute of fish and baskets", and elsewhere it is said that either from a hygienic standpoint, or to occupy their leisure moments, the Incas demanded yearly a reed filled with lice. Threehundred and fifty years later, the situation has remained unchanged. Their secret mythology, which Professor VELLARD has studied, is extremely nebulous and confused. The Uru consider themselves to be the first race of pre-humans whose blood is not red. They had long legs, long heads and they never suffered from the cold or damp of the lake. There followed successive creations intermingled with cataclysms, far from the sun's rays, and a deluge; among all the peoples only the Uru, the Kaote-ake, the People of the Lake, survived, but subsequently other races appeared, the Wone-ake, who cultivated the earth and were their enemies, and who vanquished them.

(81) The Uru appear from earliest times to have been an accursed race, an unfortunate people forever oppressed, taking refuge in a form of passive hostility. „They are brute beasts", remarks Father ACOSTA in

[113] 2) See Review in the corresponding section of this issue.
3) See also: VELLARD, JEHAN: *Divan et Parlade des Andes, Les Oeuvres*. Paris, Editions Emile-Paul, 1954.

[p. 303-C]

9:La Barre E-4,5 (1938) 1941
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Religion. Nothing remains of Uru religion which is identifiably non-Aymára. In a swamp north of the village of Ancoaqui I noted an offering to some power or other, which consisted of three bowls, one over the other, in the reeds. Like the Aymára, the Uru believe in the interpreted significance of dreams.[39] The three- or four-stepped adobe pyramids in Ancoaqui I am unable to place as either an Hispanicism or an ancient survival; Posnansky would accept them as evidence of Arawakan affinities of the Uru. There are four or five of these at Ancoaqui. One has a cross atop it: the *cura* from Guaqui makes rare visits to the town.

According to Posnansky, the Uru have the following gods: *Ťaiatatito* (= Aymara *Ťunupa?*, = a sun-god?), *Kjotcomptti* (a god of the Lake from Aymara *q'ota*, "lake"), *Ťahan-nuno-comptti* (the goddess of the Lake), *Paloni-comptti-mujku* (god of fishes, from Aymara *mujku*, "lord, master, chief"), *Čep-kaluuri-lili* (god of potatoes), *Kjoni-comptti* (god of the earth) and *Comptti-mujku* ("god of the ancestors"). The willingness of this author to indulge in pure fantasy, however, leads us to be cautious even about such an etymologically plausible list. Métraux says that "Tout ce qui, dans ce mémoire [of Posnansky] concerne la religion actuelle des Uro est du domaine de la fantaisie," and avers that the chief deity of the Uru is *Pachamama*, an earth goddess of the Aymára. Near the door of every hut is a spot of blood, souvenir of the sacrifice made to the spirit of the place when the house is finished; potatoes, alcohol, and *coca* are offered to the gods and *Pachamama*.

Mythology. The Uru appear to have preserved a few of their own traditions and myths. One of these,[40] however, appears to check with an ancient folk-tale preserved by Betanzos:

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[39] The Uru of Ancoaqui, quite surprisingly, believe in the superstition of "three on a match." This is said to be only as old as the Crimean War, when cigarettes first began to be popular: a match lit long enough to light three cigarettes gave enemy marksmen an opportunity to shoot the smokers, hence the "bad luck" of lighting three cigarettes on one match. If this is the true explanation, it is amazing how the practice came so quickly to the isolated Uru. However, in a world increasingly integrated, the discovery of South Africa copper mines and subsequent fall of the price of copper on the New York Stock Exchange intimately affects the religious life of the Uru of the Desaguadero swamps; for when the great American copper mines in Bolivia (American Smelting at Corocoro, subsidiary of the Guggenheim interests) shut down, the Aymára miners cannot buy Uru fish, and the Uru cannot then buy quinoa and *coca*. And *coca* is an indispensable ritual substance in nearly all Uru ceremonies.

[40] Posnansky, *op. cit.*, pp. 84-85. Métraux (JSAP 27/p. 88) gives a version of the same Uru tale, of which he got a more complete example from the Chipaya: "Formerly there was a cataclysm which annihilated all humanity, with the exception of the Uru. This is why they speak a language different from that of other Indians. Tuhuanaco and its temple existed before the sun was created. They had been built by the Inca. When the sun appeared in the sky, the temple and Tuhuanaco fell down."

9:La Barre E-4,5 (1938) 1941
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We the Kjotuxtö [q'uloköt, from Aymará q'ota, "lake", and Uru Juki, "men people"]* are the oldest on this earth. A long time we were here, before when the sun was hidden.

Here where you see the mill, in the time of our *Ankichis* [ancestors], everywhere there was water with many fish; many rivers rose and flowed. Then our nation was large and happy.

Before the Sun hid himself for a long time we were in this place. Then the Kollas [Aymárs] came, despoiling us of our lands; they used our bodies for *Kjuchas* [fiesta, human sacrifice] when they laid the foundations of their temples.

When the Lake dried up we came out in search of food and thus encountered the Aymárs.

Before *Cumuk-pata* [Aymará, "time or epoch of darkness"] Tiphuanuco was built.

We have built our houses where our ancestors lived. The broken pots of many colors, and *tupus* [copper pins] you find when plowing the ground, belong to them.

Métraux recorded in Quechúa at Oruro a myth which tells of the tricking of the armadillo by the fox, who misled him concerning a fiesta; hence (say the Uru) the muscle of the armadillo is uneven on his neck and shoulders. Most of the Uru-Chipaya tales were learned from the Aymárs.

Miscellaneous Ethnographic Notes. Small children own property which cannot be sold without their consent; when a little girl refused to sell me a small cloth, in spite of my offering what must have appeared a fabulous sum, that was the end of it.

In greeting a white man on the road, the Uru, like the Aymárs address him as *Wirucucha*, "sir," or *kawai* "mister."

The Pleiades are called *kawkawa*, Venus *tsuk-kala* ("big-I"), the Milky Way *tata-tikitai* (from *tika* "road"?) and another constellation *tuxutuxu*; a comet is called *mallala* (from the Aymará).

* Not, as Posnansky supposes, from the Aymará *uchi*, "pure." The meaning "men" is again obvious from the reference in the second paragraph. Further, the phoneme *l* is lacking in Aymará.